THE

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To the Friends and Patrons of the American and Foreign Christian Union.

It is now six months since the commencement of the present fiscal year —the fourth of the Society's existence. And whilst the Board feel thankful that the churches to which the objects and claims of the Society have been presented within that period have responded with increased liberality, in almost every case, yet they deem it a duty which they owe to CHRIST and his cause, to make a SPECIAL APPEAL to the thousands of readers of their Magazine, many of whom have not heard the voice of an agent or representative of the Society this year, and many of them, it is probable, will not soon hear. Indeed there are not a few readers of our Magazine who have no other means than its pages of knowing either the wants or the doings of the Society.

1. We wish to say to our readers that we have never had so many grounds of encouragement, so far as the success of our work is concerned. Not a week passes which does not bring to us interesting tidings of good progress in many, if not all, portions of the fields in which our missionaries are laboring. In our own country we have an excellent band of laborers, who are prosecuting the work with zeal, industry, wisdom, faith and prayer. What is exceedingly interesting, is the fact that these men belong to various nations, and speak various languages. They are Irish, Germans, French, Canadians, Swiss, Italians, Spaniards and Americans. GOD has in his great goodness raised up these men in answer to the prayers of His people. Every year the number of well qualified laborers who present themselves is augmenting. This is especially true in regard to the Irish and French class of missionaries. On another point we have much to encourage. GOD is proving to us that He stands ready to bless the labors of the Society, in giving that disposition of heart which is needed for the reception of the Truth, when presented by the humble missionary, whether in conversation, or the reading of the Word, in the midst of the family, or when addressed to little assemblies in private houses or elsewhere. The reports of our mis-

sionaries are now filled with details of the most cheering nature. There is no longer room for doubt on this subject. Very many of the Romanists, of all nations, are ready to hear the gospel, when approached in a kind and respectful way. This is true even of the Irish, the most difficult of all the adherents of Rome in our country, because the most attached to the religion in which, if we may so speak, they were born, and for which they think they have suffered oppression in their native land. Whilst as to the German, the French, the Italian and other Romanists, the access to them is far more easy.

The reports which we receive from abroad,—from France, Ireland, Italy, Belgium, Canada, Hayti, etc. are also in a high degree encouraging. In some of these countries, especially in France, the grand enemy excites opposition to the work in many places; but blessed be GOD, he is permitted in most cases to *vex*, rather than *arrest* the good work. Our present number contains much intelligence from the Foreign Field that is truly refreshing.

2. We wish to say, in the second place, that the Board is earnestly called on to increase the number of their missionaries in the Home Field. Missionaries are greatly needed in Bangor and Portland, Maine; Lawrence, Lowell, Fall River, Worcester and vicinity, Springfield and other places in the Valley of the Connecticut, Massachusetts; New Haven and Hartford, Connecticut; Syracuse, Buffalo, Oswego, Troy and several other places in the Valley of the North River, New-York; whilst the call is urgent from Philadelphia, Baltimore, Richmond, Pittsburg, Wheeling, Cleveland, Chicago, Milwaukie, Cincinnati, St. Louis, New Orleans, San Francisco, and many other places. Besides all this, many more missionaries are needed in several places which we now occupy, in order to meet the demands of the rapidly increasing papal population. This is emphatically true of New-York and its immediate vicinity. The work is great, and calls for many laborers. We are urged to appoint at least twenty missionaries without delay. And several excellent men seek an appointment from the Board. But what can we do? Our treasury is overdrawn already, and we cannot meet these increasing demands unless the friends of the Cause will come to our help.

What then do we propose? Simply this: let every reader of these paragraphs ask himself solemnly and without delay, "Can I not help in this hour of need? Can I not spare one dollar, two dollars, five dollars, ten dollars?" And whatever the amount of aid you can give us, dear reader, be so good as to send it to us without delay, even if it be no more than a dollar. The banks are now, almost without exception, good, and the mails are safe. It costs but little to send a letter, enclosing a bank-note, to us from the most distant parts of our country. Many of our readers can also do something by inducing others to join them in making up a donation for the Cause, in this moment of pressure.

"Where there is a will there is a way," according to the old proverb. Of this we have a fine illustration in the case of a devoted female friend of the Society in one of the Southern cities, who has written to us, within a few weeks, in the following language; "Last May I sent you $10 to make my husband a life-member in part, and the year before I sent $5 for the same purpose. I think much of the Christian Union, and value your Magazine very highly. While reading its pages I felt that I *must* do something for this glorious object, which has long been near my heart. I therefore set myself to work, and with my needle I have been able in two years to send you $15, and in two more, if my life be spared, I hope to send the balance. At first I thought it would take six years." Blessed spirit of zeal and toil for this good work! May GOD incline the hearts of very many to go and do likewise! Did such a spirit pervade our churches, there would be no want of "material aid" to accomplish all that money is needed for. May our Heavenly FATHER incline the hearts of those who read this brief appeal to do all that they can in response to it, and to His name shall be the glory.

Persecution at Florence.

We could not find room in our last number for the subjoined notice of the trial and condemnation at Florence, of Sig. Madiai and his wife. Our readers have repeatedly been apprized of the good work which has been silently going on in Tuscany, and most of all in the Capital, since 1848, and chiefly through the reading of the Sacred Scriptures, which were sold to the number of several thousands during the Revolution of 1848 and 1849. Count Guicciardini, and a few others, among them the excellent Madiais, were very active in circulating the Word of GOD, and explaining the same to little companies in private houses. This preaching of the Gospel from house to house has proved exceedingly effecting. It is believed that 1500 families have in Florence, and its vicinity, turned away from the errors of Rome within three or four years. We are not astonished that Rome is roused to furious exertions to extirpate the heresy! It is believed that at least twenty persons of this noble band of Christians are now in exile, or in prison, for no other crime in the world than their efforts to make known the true Gospel to their fellow-countrymen! And these are the "tender mercies" of Rome, even in this 19th century!

We give below an extract from a letter, dated Florence, June 9th, 1852. Who can read it, or the noble letter which follows it, from Madame Madiai to her husband, without the deepest interest and most earnest prayers, that these excellent persecuted ones may be sustained in their long and most shameful imprisonment by the grace which they will need?

"Yesterday, at three o'clock, with closed doors, sentence was pronounced against the dear Madiais. Fifty-six months of the galleys and hard labor for Francesco, and forty-four months at the *ergastolo*, (the female galleys,) also with hard labor, for his wife! Besides this, all the expenses of the trial, and three years of *surveillance* from the police after the completion of their punishment. Pasquale Casacci, who denied everything, was acquitted of the criminal charge, but was detained to answer two actions against him by the police, according to the law of April, 1851.

"That history may render justice to the chief actors in this trial, I will tell you that Nervini was the President of the Court; Cocchi, the interrogating Judge; and Biechierai, the public prosecutor. The trial began on the 4th June, and lasted four days. Rosa (Madame Madiai) was pale, and trembled with emotion on entering; Francesco (her husband) appeared happy to see his wife again, and press her hand. All were surprised and moved with their tranquillity and firmness. Casacci was the picture of an unhappy man, and with all my heart I pity him. At the commencement of the trial, Francesco was asked if he was born in the bosom of the Holy Mother, the Roman Catholic Church. 'Yes,' he answered; 'but now I am a Christian according to the Gospel.' 'Who has made you such, and does there exist an act of abjuration amongst those to whom you are united?' 'My convictions have existed for many years, but have acquired strength from the study of the Word of GOD. It has been a matter between GOD and my own soul, but which was outwardly manifested when I took the communion in the Swiss Church.' Rosa replied to her interrogator, that she had not changed her religion lightly, nor to please men, as in that case she would have done it when in England, (where she lived sixteen or seventeen years,) but after having read the Word of GOD, and contrasted with it the Romish doctrines, she was convinced, and having abandoned that Church, had made a public confession of faith by partaking the LORD'S Supper, at a time when the laws gave and protected religious liberty to the citizens. The audience were struck with the simplicity and sincerity of the Madiais. Then, on the two following days, the witnesses were examined, and the defence was heard, (made by the advocate Maggiorani, with much warmth and feeling,) and finally the summing up of the public prosecutor. The fourth day the Court remained long in consultation; the votes were divided, and one vote decided the question, two being in favor of acquittal, three of condemnation. The Madiais listened to the sentence with the greatest firmness and dignity. The voice of the presiding judge, who read it, trembled; the public were indignant at the sentence and the judges, but displayed sympathy with the Madiais and contempt for poor Casacci. The Madiais have the right of appeal to the Court of Cassation, and have been advised by their advocate to make use of it. Perhaps a superior tribunal, having more liberty of action, may acquit them. Signor Landucci, Minister of the Interior, advised that a commutation of the sentence into exile should be immediately applied for."

LETTER FROM MADAME MADIAI TO HER HUSBAND.

The following letter was written from prison on the 7th June, 1852, after the Judge had passed sentence:—

"MY DEAR MADIAI,—You know that I have always loved you; but how much more ought I to love you now that we have been together in the battle of the Great

King—that we have been beaten, but not vanquished! I hope, that through the merits of JESUS CHRIST, GOD our FATHER will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madiai, life is only a day, and a day of grief! Yesterday we were young, to-day we are old! Nevertheless we can say with old Simeon, 'LORD, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Courage, my dear; since we know by the HOLY SPIRIT that this CHRIST, loaded with opprobrium, trodden down and calumniated, is our SAVIOUR; and we, by His holy light and power, are called to defend the holy cross, and CHRIST who died for us, receiving His reproaches, that we may afterwards participate in His glory. Do not fear if the punishment be hard. GOD, who made the chains fall from Peter and opened the doors of his prison, will never forget us. Keep in good spirits; let us trust entirely in GOD. Let me see you cheerful, as I trust, by the same grace, you will see me cheerful. I embrace you with my whole heart.

"Your affectionate wife,
(Signed) 'ROSA MADIAI."

Tired of Rome: Returned to his Right Mind.

In the year 1837 we were for the first time in the city of Rome. It was in the months of March and April. Of course we were there during the "Holy week." At that time Rome had not made many notable proselytes in our country, nor has she made many since. But there was some disposition to boast of the conversion of the Rev. Pierce Conolly, who had been an Episcopal minister at Natchez, and his wife. About this time these individuals left the Faith in which they had been born and educated, for the Traditions of Rome. We believe that after their visit to the "Eternal City" these converts took up their residence in England, employed by the Pope to hasten forward the conversion of that country to Romanism. Mrs. Conolly founded a nunnery, and became its first Abbess. Mr. Conolly became Domestic Chaplain to the Earl of Shrewsbury. But after years of trial, he found that he could not remain in the Roman Catholic Church. He therefore returned to Protestantism, disgusted with what he had seen and heard whilst a member of the Romish Communion. Nor do we wonder at it.* Shortly after his return to Protestantism and to his right mind, Mr. Conolly addressed a very important "Letter to the Earl of Shrewsbury," his former patron and friend. Quite recently he has published another pamphlet which has for its title; THE COMING STRUGGLE WITH ROME, NOT RELIGIOUS BUT POLITICAL, OR WORDS OF WARNING TO THE ENGLISH PEOPLE. From this remarkable

* We believe that Mr. Conolly instituted a suit in the English courts for the recovery of the money which he and his wife invested in the monastic establishment referred to in the text; but we know not the issue.

document we give a few paragraphs. But what paragraphs! And these written by a man who certainly is not ignorant of what he affirms.

"A religion which disowns, or sets itself above the moral law, is worse than no religion. It is anti-religious. It cracks and breaks asunder all that which religion binds and was meant to bind together. And such is Rome's pretended religion. Hell itself can complicate nothing more dis-binding, more anti-divine, or anti-human than that Satanic rule of conduct which Rome has solemnly established as her code moral and political." . . . .

"And these things are so. They are known to be so. They are proclaimed by Rome to be so. They are inseparably and irrevocably a part of what she calls her *religion.*"

"What Rome, then, calls her religion, is not only rebellion against civil sovereignty, it is war, and treacherous, secret war with all the rest of mankind. It makes human fellowship of them, *as a sect*, impossible and absurd. Other men, Protestant Christians, the Jews, the Persians, and the Turks, may strike hands, and sit down together in mutual confidence. With the disciples of Moses, or of Zoroaster, or of Mahomet, as with the true disciples of our LORD, human charity is placed higher than religious faith; and truth, and love, and confidence are tolerated towards all. With the Roman Catholic, they are, at any priest's discretion, forbidden under pain of hell;—while the pretence of them in treachery, is made the road to honors almost divine, the way to be worshipped publicly on the altar!" . . . .

"For, as has been said already, and as has been seen in my own family, the sacred rights of domestic life are no more respected than any other by the Church of Rome. That stupendous polity, execrable beyond the reach of equal hatred, admits no other foundation even of conjugal society, no other claim to filial duty, than an unnaturalized priest's discretion or his arbitrary will. To betray or kill a parent or a king; to rob a husband or a master; to steal away a wife or mother; to abandon an infant child to misery and unshared sorrows; to lie; to slander; to swear falsely; to anticipate an insult or a wrong by secret murder, are all duties or *not* duties, just as they are enjoined or *not* enjoined by the priestly director. And a *director*, some Papal priest or other, it is now held, every consistent and sincere Roman Catholic, *in secret or openly*, be his rank, or learning, or ability what it may, is '*obliged*' not only to have, but '*submit himself to.*'"* . . . .

"The people of this kingdom, knowingly, will put up with none of the Pope's assistance in their government. The great mass of them are true, and blessed be GOD for it, lovingly true to their religion and their Queen. They believe, and are persuaded in their heart of hearts, that if there is anything upon earth worth fighting for, it is to keep this land Protestant, and to keep a Protestant House upon its throne; to keep Great Britain, British, and not let it be made Irish, French, Austrian, Spanish, or Italian, by any hocus-pocus of the Pope. They *may* have to fight for it, and depend upon it, if need be, that they *will*, without a month, a week, a day, or hour's debate. And not the men and boys of England and Scotland only, but their true-hearted wives and daughters will rise up against the bayonets that would bring in the Popish priest and profligacy and perjured treachery to lord it over them." . . .

* See "Pascal the Younger." Bosworth, 215 Regent-street.

Intermarriage of Protestants and Romanists.

The evils which flow from the marriage of Protestants with Roman Catholics are manifold and grievous. Scarcely a week passes that does not bring to our notice facts which establish the truth of this assertion. Our Missionaries daily meet with distressing cases like those which a correspondent in the South relates in a letter bearing the date of July 28th, 1852.

"I read and circulate your Magazine as much as I can, hoping that some good may be done. I sent to my sister in Illinois all the last year's numbers. May they be the means of awakening a union-spirit, wherever they go! I wish there might be more of them circulated in this city. One woman who reads my Magazine has a Catholic husband, who is influenced by the Priest to ill-treat her. The Priest visits them every time he comes to the place; but he comes and goes without speaking to her! She was born a Protestant, but married a Roman Catholic.

"I visited last week a Catholic Irish girl who has been sick in this land of strangers more than two years. The Priest anointed her for death, but a good Methodist lady had compassion on her, and took her home and nursed her up, so that she is like to live. The Priest is much troubled about it, and would not have had such reproach brought upon his religion for any thing. One of his members said that they knew it was because the Protestants were doing so much for her. The girl seemed very glad to see me, and thanked me for the things I had sent her. I asked her if she had read the books and tracts I had sent her? She replied that she had, and liked them very much. The priest had been there the day before. I left a number of the Magazine with the good old lady. She seemed much pleased that there was an object in which all Christians could be united.

"I instruct a little girl, twelve years old, with my own, who has a Catholic mother. She wrote to me requesting me to excuse her child from reading the Bible. She disliked at her age to tell her that she thought our Bible as far out of the way as we did hers; that they were taught never to touch a Bible save on their knees, or as a part of worship. She thought it too sacred for children to use. But as long as the child comes to me, I intend that she shall hear it read. The mother promised her father and husband faithfully, before she joined the Catholics, that she never would influence her children; *but they all go with her now.* I sent her husband, who is a lawyer, ROMANISM AS IT IS, in hopes that he would be on his guard."

Downfall of the Papacy.

In the August number of the Protestant Magazine there is a characteristic letter from the Rev. G. S. Faber, from which we give the following pas-

sages. It will be seen that Mr. Faber supposes that the year 1864 will be an eventful one in the history of the Papacy. Mr. F. is a veteran student of Prophecy. No man in England has written more than he on this great and exciting subject. But let us read his remarks on the signs of Rome's approaching downfall.

"I. So far as respects the PROGRESS and growing insolence of Popery, the circumstance itself is only an indication that we now witness the last efforts of the irreclaimable monster.

"Unless it experienced a considerable revival before its ultimate extinction at the close of the 1260 years, I see not how prophecy could receive its due accomplishment.

"In close alliance with the secular powers of the Apostate Empire, the Romish False Prophet, evidently in possession of great strength and influence, is finally consigned to utter destruction. (Rev. 19 : 19, 20.)

"Now this could not be, unless the False Prophet, shortly before his destruction, had re-acquired such an amount of domination as to make him an important and influential ally of the Roman Wild Beast, then acting under his sword-slain but revived Seventh Head: a domination, plainly enough, from the very terms of the prediction, extending over the banded kings of the Latin Earth or World, no less than over their Feudal Imperial Chief.

"II. But such a re-acquisition of power and influence, on the part of the False Prophet, we not only see in actual progress, but we also behold its occurrence about THE VERY TIME when it might have been anticipated.

"*Here*, FACTS concur with CHRONOLOGY.

"We have much reason to believe that the fated 1260 years will expire in the now rapidly approaching year 1864: and the recent portentous growth of the Papal Power we may see with our own eyes.

"III. Nor are these two the exclusive signs of the times.

"The principle of God's moral government appears to be; never to execute judgment instantaneously, but to give the offenders ample time for repentance and reformation. Thus we read, that, in the days of Abraham, the Amorites were still spared: and the reason assigned is, that *their iniquity was not yet full.* (Gen. 15 : 16.)

"Popery having been spared so long in its career of cruelty and idolatry, we may conclude, that THE FULNESS OF ITS INIQUITY had not as yet arrived. Nevertheless, when we now see such evident tokens, in the two points of FACTS and of CHRONOLOGY, that the time of its final extinction must be at hand, we are naturally led to ask, what that particular deed can be, by which its long-permitted iniquity *is brought to the full.*

"Nor have we far to seek for an answer.

"The villainous principles and practice of Jesuitism were long since exposed by a member of the Church of Rome itself, the inimitable Pascal: but, though the Pope was ready enough to avail himself of the services of this unscrupulous Order, still, on the part of the Romish Church there was no direct adoption of their *principles;* and their *practice*, in foreign missions, was more than once even reprehended. They, at length, became such a perfect and intolerable nuisance, that the Order was formally

suppressed by the Pope himself; who, in recompense of the deed, is commonly, I believe, thought to have been poisoned.

"But the vile principles of the dormant Order did not become *extinct.* In our own days, they have been *openly revived* by the infamous Alphonsus Liguori: and to a systematised scheme of falsehood and dishonesty, he has added a regular plan of conducting the confessional, in a mode so grossly and even so beastially obscene, that no decent controversialist would venture to cite it evidentially, if cite it at all, save in the disguise of the original Latin.

"And now, relatively to this disgrace of humanity, what has been the conduct of the Church of Rome?

"Hitherto she was wont, as it might be convenient, to disclaim the speculations of any *individual* or any *body of individuals:* and, so far at least, she was not, in her corporate capacity, *formally* a partaker in the guilt. But this prudent reserve is now at an end. Her ENTIRE APPROBATION of Liguori has been publicly shown by the worse than ridiculous farce of his canonization: and, as if that were not sufficient, she has regularly declared, through her own constituted authorities, that, after a diligent perusal of the new Saint's very remarkable works *twenty times repeated,* she FULLY APPROVES, and thus makes HER OWN THEOLOGICAL PROPERTY, the whole of their contents.

"Under such circumstances, she unblushingly stands forth, IN HER OWN PERSON, as the avowed patroness of SYSTEMATISED DISHONESTY and BRUTISH OBSCENITY: in the graphical language of prophecy, she openly appears *the Mother of Harlots and Abominations of the Earth.*

"How she can advance *beyond* this last step, it is not very easy to conceive. He that runneth may read, that HER INIQUITY IS NOW FULL.

"Let this *third note* be added to HER REMARKABLE RECENT PROGRESS and to THE NEAR TERMINATION OF THE 1260 YEARS; and the devout student of prophecy will scarcely hesitate to pronounce that the predicted day of her final destruction is close at hand.

"It must be admitted, that the germ of that immorality of falsehood, which has been brought to full maturity by Alphonsus Liguori and the Jesuits, appeared long before the present time, in the Sixteenth Canon of the reputed infallible Third Council of Lateran.

"*Oaths which are contrary to* ECCLESIASTICAL UTILITY, *are not oaths, but perjuries.*

"In this Canon, ECCLESIASTICAL UTILITY not being defined, it is obviously left to the authorities of the Romish Church to pronounce *anything* which may cross their purposes, *contrary to ecclesiastical utility,* whence, at their option, they may determine *any oath* that displeases them to be *ipso facto* null and void.

"Such a regulation, no doubt, involves a principle of convenient dishonesty. But, still, this limited treachery prepense, in the first place, respects only what may be called *theological questions;* and, in the second place, no person is *bound* to take an oath of this description, when he is morally sure *beforehand* that its validity would not be allowed by the Popish priesthood, as being contrary to what they deemed ecclesiastical utility.

"For instance, when an oath to refrain from every attempt to injure or destroy the Church of England is imposed upon each Romanist as the condition on which he takes his seat in Parliament, he is not *bound* to take it; and as being *quite sure* that

it is contrary to the Popish estimate of ecclesiastical utility, he ought, as an honest man, to *decline* any such perilous obligation. In *willingly* taking the oath, therefore, and afterwards in *deliberately* breaking it, he showed himself, *on his own principles*, to be doubly a knave.

"Hence, it is only just to say, that, under the Sixteenth Canon of the Third Lateran, no person either born or elected to be a member of the Legislature, *needs* to be perjured, save *by his own free and deliberate choice*. To *this* extent, therefore, so far as that canon is concerned, we must admit Rome to be blameless: for, in truth, by a fair construction of the words of the canon, she only cautions her members against taking any such oath, as *must*, on *her* principles, whether kept or broken, involve them in the guilt of perjury. The whole double-dyed rascality, of *taking* such an oath and then *breaking* it, clearly appertains to the Honorable Gentleman who thus by *his own free-will* binds himself to the commission of inevitable perjury, *however* he may choose to act; and, on this very ground, a *really* honest Romish gentleman, as I have been credibly informed, broadly declared that Catholic emancipation left him as much excluded from Parliament as ever; for, if he took the oath he must inevitably be perjured, whether he kept it or broke it.

"So much for the Sixteenth Canon of the Third Lateran. But no such explanation can serve the well-calculated and minutely-defined rascality of Alphonsus Liguori. In the ordinary concerns of life, where there is no suspicion and no warning, he elaborately teaches how falsehood and trickery between man and man may be most advantageously practised, and how far cheating and stealing on the part of tradesmen and servants may be venially carried on and without incurring mortal sin.

"The whole of this system of scoundrelism the Roman Church has now *formally* made HER OWN; and, at the same time, she has *no less formally* given her infallible sanction to the monstrous obscenity propounded by Liguori, and by him recommended to the practical adoption of the priests, and in conducting the vile mysteries of the confessional.

"Some most awful disclosures of the working of this *Mystery of Iniquity* are given in a small pamphlet recently published by Mr. Connelly, in a letter to the Earl of Shrewsbury, under the title of 'Reasons for abjuring Allegiance to the See of Rome.' Hatchard, 187 Piccadilly. This gentleman, under the not uncommon delusion of the *necessity of an infallible judge of doctrine*, found no difficulty in receiving all the *dogmatism* of Popery; but when its shameless *dishonesty* and gross *immorality*, now made the Church's OWN PROPERTY, were revealed to him, he rightly judged, that, although *points dogmatical* might admit of controversy, *points moral* could allow no dispute; and the happy result was, a secession from the incurably depraved Church of the Apostasy.

"To conclude: if such an utter abandonment of all moral obligation as that inculcated by Liguori and the Jesuits; an abandonment now formally adopted by the Church of Rome, after a perusal of the Saint's instructive writings twenty times repeated, amusingly enough a precise double of the *Decies repetita placebit;* if, I say, such a shameless abandonment does not prove, that the *Iniquity of Popery is full*, it is hard to pronounce what ulterior drop can be added to the cup of the Harlot's abominations and filthiness."

Protestantism in Austria.

In September last we visited Austria, and traversed the Provinces of Carniola, Styria, and Carinthia, mentioned in the subjoined letter, which we take from the Protestant Magazine for August last. We also visited Laibach, where a beautiful Protestant Church has been recently erected. It was dedicated shortly after our visit to that place, and has an excellent pastor,—the husband of the writer of the following letter. It is interesting to contemplate even the ruins of our Protestant Zion; still more to see those ruins beginning to be rebuilded.—

"Sir,—Permit me, through the medium of your Magazine, to send a prayer from a far land to those in my native country whose hearts feel a real interest in the spread of Protestant light. I cannot, even were I inclined, use burning words to convey my burning thoughts, otherwise this would never reach you; but will not a simple statement suffice for those who thoughtfully peruse your pages, not intent upon exciting their fancy and raising a passing emotion, but soberly desirous to inform themselves of the state and progress of Christ's kingdom upon earth, and willing, with a steady abiding charity to aid its interests according to their ability. I plead with such for our little Church of Laibach, familiar already to any who may be in the habit of reading the 'Evangelical Christendom,' where its cause has been presented as far back as January, 1850, as well as during the present year.

"In the stirring times of Luther, the province of Carniola in general embraced the Protestant doctrine, and Laibach possessed a numerous community holding the Evangelical Faith, when, in 1598, an edict of Ferdinand II. banished the whole body of its pastors, who were peremptorily ordered to quit the town within a few hours.

"The reign of the Emperor Joseph bettered the condition of the remnant yet existing,—but still heavy and grievous lay the burden, and the weak and ignorant dropped away generation after generation. Mixed marriages naturally became frequent, and where no pastor or teacher remained, the result need not be told: later, a law was even passed obliging all such parties to bring up their children as Roman Catholics. Yet, wonderful in many cases was the zeal and faith inherited from father to son, and it seems like listening to romance to hear of the preservation of little bands here and there. The few and highly-prized copies of God's Word were the arsenals whence they drew their weapons of strength, and often upon the death of the immediate owner of a Bible, who should inherit it was the most anxious question when portioning the family fortune; even disputes sometimes arose, which were referred to arbitration, when the decision generally was, that the precious treasure should pass from one to another of the claimants who had a house, being retained by each for three months at a time.

"For a space of three hundred years one entire village among the mountains of Styria held fast without any intermixture the primitive Protestant doctrine, though prevented from having any pastor or teacher. Constant attempts were made to introduce Roman Catholic priests, but were as constantly and firmly resisted.

"So late as the reign of the last Francis, the Protestants of Laibach were denied their prayer for a license to hold a religious service *once a year*. This request was often repeated and as often refused, until, about 1845, the Emperor Ferdinand visit-

ing the town, another effort was made, which resulted in a permission being granted to meet for worship *twice a-year*, but that no Roman Catholics were to be present. So strictly was this condition enforced, that, if a Protestant father or husband brought child or wife who were not of his faith, the soldiers at the door, one within and another without, refused admittance to the Roman Catholic party. These rare religious services were performed by pastors who came all the way from Trieste, a distance of seventy English miles.

"The efforts made by many Churches to obtain more liberty during the changes of 1848 were participated in by the Protestants of Laibach, and eager to be up and doing, they began to collect for the building of a church. Although not possessing in their number one single man of wealth or independence, and but very few of even moderate incomes, yet they collected among themselves (and they were not 300 souls) the sum of 1,100 florins (£110,) and thus begun their work of faith, their labor of love for unborn generations. Their dedicated offerings had amounted, in January, 1850, to 6,000 florins, or £600, when they sent their first prayer to Protestant England. By dint of an incredibly active zeal and patience they succeeded at last in finishing their pretty little church—the only one in the province of Carniola—the Protestants under the charge of its pastor being scattered over an extent of more than three thousand square English miles. The congregation of Laibach is composed of men from the Baltic, the Rhine, the Elbe, and the Danube—from England, Switzerland, and almost every province of Germany, many of whom have preserved through many years of temptation, the love of the doctrine taught them in their fatherland, and are now deeply anxious that their children should abide by the same. In this latter strong desire they are now again applying to those who have formerly aided them, hoping that they may lend a helping hand in the erection of their projected school. Already a circle in England, responding to the zealous appeal of one friend there, F. H. Graham, Esq. of Edmond Castle, near Carlisle, have sent us £126 for this purpose: may this bright example have imitators—for how much can one who is willing and earnest perform in rousing others! It was a traveller in this mountain land, who, interesting himself as he passed along, not only for the lovely scenery and the eventful old historical associations of the spot, but also for the present state of his brethren in CHRIST here dwelling, who first created a sympathy for the little community of Laibach in England, and produced on the Continent another example of England's zeal and liberality. This example has stirred me to thank GOD for these fruits of faith in my fatherland, and has given me courage to add my prayer also, a prayer which I feel will not wholly be denied: for, as the wife of the pastor of this infant Church, I am interested in its success, and how can I do otherwise than look back upon the riches of England, both temporal and spiritual, and desire and strive that the poor and weak among whom my lot is cast, may have some of the crumbs from her full table!

"The historical details of the Protestant Church in Laibach are highly interesting. So early as 1531 Primus Truber, a domherr of the cathedral, preached the doctrines of Luther there publicly, and with great applause—he was banished for this in 1547, but the same year another domherr, Paul Winter, followed his example, as also many others. Primus Truber took refuge in Germany, and well employed the time of his exile. He returned to Laibach in 1561, in consequence of the leniency of Ferdinand I. after the petition of the Protestant feudal barons for a free exercise of their religion, and protection of their pastors and teachers. He brought with him the first printer

here—John Mandil—and the first Protestant books printed in the Sclavonic and Croatic dialects in Tübingen, being the Gospels, the entire New Testament, the Psalms, and 'Luther's Catechism.' In 1569 there were twenty-four Protestant pastors in Carniola, protected by the feudal barons: and Valvasor, the Roman Catholic chronist of Carniola, expressly says, that so generally spread were the reformed doctrines, that in his time the 'Hauflein der Katholischen gering gewesen sei'—'the small body of Catholics was insignificant.' In Laibach alone, taking the average numbers during ten years following 1578, there were 100 baptisms, 60 marriages, and 80 burials.

"But dark days followed. The Archduke Ferdinand, afterwards second Emperor of that name, by force ejected the Protestants from the then great German provinces of Austria. In 1579 the peasants had been ordered not to listen to Protestant sermons, but it was on the eventful 13th of September, 1598, that the edict was issued, ordering all the Styrian barons to chuse the pastors and teachers within fifteen days, to close the churches, and take all Protestant books and writings.

"On the 30th of October of the same year, all the Evangelical pastors and teachers were ordered to quit Laibach before sunset, and to be beyond the country in three days; and in December, still the same year, the same severity was exercised in the third province, Carinthia. In 1599 the Protestant barons in the Assembly of Gratz complained, but in vain; the anti-reformers still gained strength, and in that city ten wagons full of Protestant books were taken from the public libraries, and the churches shut. In Laibach all such books and writings were collected, part being burnt in the public square, and the rest shut up in the Assembly-House, and later taken to the Jesuits' College in 1616. In 1601 all the Protestants in Carniola of every rank received the order to become Roman Catholics, or to sell their goods and property in six weeks and three days—to pay their debts, and the fine to Government of one-tenth of their possession. This fine was called 'Den zehnten Auswanderungspfennig.' After this they were to pass beyond every German province of Austria. The result of this edict was that *six* burghers became Roman Catholics, while the rest emigrated to Bohemia, Hungary, and Germany. Four pastors, who had dared to remain in Carniola, were sought and placed in the strong tower of Laibach—Felizien Truber, son of Primus, being one;—his companions in bonds for the faith were Georg Klement, Johann Svoilschek, and Nicklas Wurizh.

"I may mention as of literary interest, that the famous Nicodemus Frischlin was, in 1582, elected Rector of the Evangelical schools of Laibach—but so fully had these parts become Protestant, that even so early as 1555 almost all the feudal barons of Styria, Carinthia, and Carniola had embraced the Reformer's doctrine. And of these once prosperous Churches what now remains!—I have already described the state of Carniola, where none but the newly-founded Church exists. In Styria there are two, besides that of Gratz: in Carinthia the fourteenth is now forming. Let us work while it is called to-day, perhaps the night is near when no man can work. Commending, then, this interesting infant community to the kindness and to the prayers of Protestants throughout Britain, and asking your indulgence for myself if I have been too diffuse or tedious, I remain, Sir, yours respectfully,

M. Z. Elze.

Laibach, Province of Carniola, Austria,
April 22, 1852.

Progress of the Work in Ireland.

The following extract from the letter of the correspondent of an English Journal* will be read with interest.

"The point of continued and surpassing interest, in our religious history and prospects, since I last wrote, is the daily increasing prosperity which attends the efforts of the 'Society for the Irish Church Missions.' This Institution, although literally but in its infancy, has already ramified its operations into every province, and nearly every county in Ireland. It is now perfectly needless to enter upon a formal proof of the fact, that numbers—hundreds,—I may truly say thousands,—are fast falling away from the ranks of the Roman schism in this country, and joining the Church of CHRIST. The unmistakable fury and frenzy of the Romish Jesuits and priests are sufficient proof of this. The latest *on dits* on this head announced the conversion to the truth of a very distinguished member of the Irish aristocracy, together with his daughter: these were among the few of the old Irish families who adhered to the Papal schism, and their departure will be (if verified) a telling one. It will be, moreover, a countervailing fact, for the wretched defection of a scion of our aristocracy, one of our southern M. P.'s, who lately deserted to the enemy's camp, having found his way thither, like too many on your side of the water, through the Tractarian quagmire.

"The Society referred to carries on its operations mainly through the quiet but determined aggression of Scripture-readers, through the homes and haunts of the poor in town and country, following this up by an open, bold, determined, yet evangelical assault through controversial sermons and lectures on the tenets of Popery. In Cork, Galway, Tuam, Carlow, Kilkenny, Dublin, and lately in Belfast, this is the course pursued, and the results are really blessed. I was lately present at two of these controversial sermons, in widely different localities, and it was soul-cheering to behold the number of black-visaged working men, and poor women, evidently of the Romish persuasion, who crowded the churches. During the time of prayers they remained, many of them, about the doors; and when the sermon commenced, began to creep into the aisles, until these became quite filled, some crouching down in an attitude of eager attention on the floor, round the pulpit. Occasionally a voice calls out, a question is asked, or an exclamation is made, when the blows dealt against Popery are becoming too hard for remaining prejudice; but even these are generally uttered in good humor and respect. The leading church in Dublin, where a battery is maintained, *weekly*, throughout the entire year, of this sort, is *St. Michan's*. This church, with its controversial class in the parochial school-room, is the stronghold of the new Reformation in the metropolis."

An Exciting Scene, and no Little Danger.

The same correspondent gives the following account of what occurred lately in Cork.

* Protestant Magazine, for August, 1852.

"Lately, in the city of Cork, two respectable Protestant clergymen attended a controversial sermon in a Popish chapel, and heard the most revoltingly untrue statements respecting their religion made by a person, formerly a minister of the Church of England. One of the clergymen referred to, the Rev. J. Maguire, quietly handed this Romish champion, at the close of his address, a note, written on the spot, and very nearly paid for this act with his life. I send you an account of the transaction, as given by Mr. Maguire himself, a few evenings ago, in Dublin. It will speak for itself, and tell what Irish Popery, Maynooth-bred Popery is, when kindled into fervour by Tractarian eloquence:—

"There came down to Cork, on the 30th of April last, a clergyman of the Church of Rome, to preach up the doctrines of that Church during the month of May. Upon the 1st of that month the walls of the city of Cork were placarded with announcements, stating that the 'Rev. H. Marshall, late of Oxford College,' would preach during the 'month of Mary,' in the Church of the 'Holy Trinity!' This Church of the 'Holy Trinity,' is commonly called 'Father Mathew's Chapel.' It was built by this man—the great 'apostle of temperance'—who receives an annuity of £300 a-year for his amiability. (Hear, hear.) In this chapel Mr. Marshall addressed his hearers during the month of May. He (Mr. Maguire) took counsel with his friend Mr. Woodroofe, and, with the consent of the Rector, entered into a plan that they should have the Church of St. Nicholas opened upon each evening, in order to reply to the lecture of the day by Mr. Marshall. (Applause.) The first time he attended the chapel was Sunday, the 2d of May. On that occasion Mr. Marshall stepped forward —wore a cap—a large, portly man; but no Bible—no book in his hand. (Hear, hear.) He at once proceeded to speak of his mission. He said—'I come before you, commissioned by our holy lord, the Pope. I have come to preach among you of Mary. (Oh, oh.) I have come as the servant of Mary; and I pray that you will pray to GOD, that you and I may day by day become more and more the servants of Mary.' (Oh, oh.) He (Mr. Maguire) took notes of his words, and upon that evening preached in reply, from the pulpit of St. Nicholas' Church. And the church on that evening presented a delightful appearance; a throng of Roman Catholics assembled to hear him. On the following day he was accompanied by the Rev. Mr. Woodroofe to the chapel, and on that day Mr. Marshall showed evident signs of ill-temper. He pointed to them and said—'Ah! we can't have such infamous blackguards as these.' (Oh, oh.) Those words might again go back to Cork, and let them go; they will be vindicated there. (Applause.) Upon that same day he called them 'liars' and 'deceivers.' (Hear.) Upon that evening Mr. Woodroofe replied; and upon the 3d, Mr. Maguire and Mr. Woodroofe attended the chapel again, accompanied by one or two more brethren in the ministry. On that occasion Mr. Marshall specially singled out him (Mr. Maguire,) pointed to him, and said—'As for you, who blaspheme the Virgin Mary, the deepest dungeon and the hottest pit of hell are prepared for you.' ('Hear, hear,' and murmurs.) He likewise spoke of England as 'boastful, revengeful, and GOD-abandoned England.' (Oh, oh.) He spoke of the Protestant Church of England as 'tying the image of the Virgin Mary to a cart-tail and dragging it through the streets.' (Oh, oh.) Upon that evening he (Mr. Maguire) had the pleasure and privilege of replying to Mr. Marshall's statements; and on that occasion there was a note sent him, stating that under the pulpit there was a person, sent from the chapel, to take

notes of the sermon; and he (Mr. Maguire) saw that person busily engaged in taking down the heads of his discourse, the titles of the books which he quoted from, &c. On the following day excitement prevailed more than ever. They, however, attended the chapel; it was the 5th of May. Mr. Marshall showed evidence again of very ill-temper. He had spoken on the former day of the Manichean heresy, and on that day he spoke of the Nestorian heresy; he compared them both with Protestantism, and endeavored to make out the Church of England a worse heresy than either. 'The Manicheans,' he said, 'wanted to make the devil equal to GOD, but there is that in the Protestant Church called justification by faith, which those deceivers preach; which doctrine,' he said, 'blasphemes GOD and makes him a liar, and fills hell with the damned!' (Oh, oh.) Thus, those Oxford perverts are not content with preaching Popery unmitigated; they are not, like our Maynooth gentlemen, picking out 'tit bits'—they must have the dregs and the mire, all or none. (Applause.) Again, upon Wednesday, speaking of the Nestorian heresy, he touched upon the incarnation of the LORD JESUS CHRIST; and he said—'The Continental Churches, founded by that *damned apostate Luther*, deny the incarnation of the LORD JESUS CHRIST; the Church of England does not recognise the doctrine of the incarnation (oh, oh;) neither do any of her bishops or clergy, except (he did not like to use nicknames) those who are called Puseyites.' ('Hear, hear,' and 'Oh, oh.') Here was a blow levelled at the good old-fashioned Church of Ireland. Here was a blow against the men who went there, not for the purpose of hearing falsehood, but to hear argument if such was to be found. His spirit (Mr. Maguire's) was stirred within him. (Warm applause.) He felt like Elijah of old, and they like the enemies of Elijah—that they had cast down the altar of the living GOD, and they sought his life to destroy it. He then, in his note-book, hastily wrote a letter, addressed to Mr. Marshall, and went to the platform upon which Mr. Marshall preached the second and succeeding days. He stood quietly at the platform, outside the rails, and when he was turning away from the platform handed the letter to Mr. Marshall. There was a breathless silence; Mr. Marshall received the letter, and again turning towards the people, flung it indignantly from him—then a yell was raised (such as Mr. Maguire never before heard)—a rush was made upon him, unoffending as he was, and the first man who pushed him back among an infuriated rabble was—who? The Rev. Henry Marshall. (Murmurs.) He tried to push him back among the crowd; the crowd caught him, a priest came to the rescue, and there he was impelled between the parties, until he was driven between the porch and the altar; he could not tell much more, only that for three weeks he was in a very dangerous position, and he received injuries from the effects of which he had not as yet recovered. ('Hear,' and murmurs.) A blow was also made, between the heads of two policemen, at his right eye, which well-nigh deprived him of the sight of it for ever. (Hear, hear.) Still they were urgent. Police were sent for; and there he went, escorted by a Roman Catholic priest and one of his brother clergymen; in this way he had to pass through two files of policemen, and was handed into a car and driven home. What did that prove?—Simply that Rome had no arguments to bring forward in her defence, except the very *striking* arguments of physical force!"

Really all this is very *Irish*, if we may so speak. Mr. Maguire is a man of rare courage. We think that Father Mathew's Chapel might be applied to a better use than to be converted into a "bear-garden."

Our Own Operations:—Home Field.

New-York.—An Irish missionary reports that he finds many inquirers after the truth among the Romanists in his district, some of whom, he believes, are nigh to the kingdom of heaven. He gives some striking instances of the manifestation of such a spirit. This missionary visits vessels which daily arrive with emigrants from Europe, and says that in this department of labor there is "enough to employ four missionaries." At least thirty Romanists have attended his little meetings and heard the gospel.

Another gives an interesting account of his labors in visits from house to house for conversation with the people, and in preaching the gospel in meetings in the houses of Irish people. His labors have been chiefly in the following streets: Willett, Broome, Madison, Stanton, Columbia, Fourth, Avenues C and D, Ninth, Thirteenth, Thirty-second, Forty-fourth, and Sixteenth-streets between 7th and 8th Avenues. He also often visits the Greenwood Cemetery. He has found that *funerals* give him good opportunities for preaching the gospel to Romanists, as well as to careless Protestants. This missionary gives a most interesting account of the triumphant death of a lady in his district whom he had known as an active and useful Christian in Ireland.

Our German missionary met with great success in his labors last month, during which he visited 405 families. Many of these families received him with great kindness, and heard him read the Scriptures, and kneeled down with him when he addressed, as he did in most of them, the Throne of Grace. Such an entry as this frequently occurs in his report. "The next day I met with the same pleasant reception from nine other families, with whom I conversed on the necessity of a change of heart, and gave them Testaments and Tracts. They were greatly pleased to read about the 'Original Catholic Belief'." During the month he held a number of prayer-meetings, and meetings for reading and expounding the Scriptures, procured a goodly number of subscribers to our German paper, and sold and gave away, (to very poor persons,) Bibles, Testaments, Kirwan's Letters, Memoir of Ciocci, Progress of Romanism, etc. and 400 pages of Tracts. This missionary states that he has found by experience, that when he approaches Romanists with the Bible or New Testament in his hand, he finds that they are far more disposed to hear him read or talk without cavilling, than when he carries controversial writings, whether tracts or books.

Brooklyn, N. Y.—The report of our Irish missionary in Brooklyn for the last month is more than commonly interesting. He visited a hundred families, nearly all Roman Catholic; held from six to ten meetings for prayer and exposition of the Scriptures each week; preached several times in churches

and school houses, as well as twice in the open air—at the Park-gate—to a large number of people, many of whom were Romanists. These preachings in the public places seem peculiarly calculated to benefit, in many ways, people whom it is difficult to reach by any other means. Our missionary states that many persons remained after these discourses to ask him questions. Several pious Protestants—among them Mr. D. an elder in one of the Presbyterian Churches—attended his services in the open air, both to encourage him by their presence, and to assist him in singing. Many of the facts related by the missionary show that whilst there are some among the Irish Romanists in Brooklyn as anywhere else, who are disposed to oppose the Gospel, there is an extraordinary willingness on the part of the greater portion of them to hear it and learn more of it.

Our Italian missionary pursues steadily his work, and meets with much to encourage him.

Northern New-York.—Our French missionary in Northern New-York recommends the maintenance of a French service at several new points where the Canadian population is steadily augmenting.

Another, who labors among the Canadians in the towns and villages near Lake Champlain, whilst he mourns over the fact that the work does not advance *faster*, still rejoices that it does advance, and asks for books and tracts in the French language, and says that there is a growing demand for them.

Rochester, New-York.—Our Missionary among the Irish in this city visited 238 Roman Catholic families during the month ending August 17th. By many, indeed by most, he was kindly received, and was allowed to read the Scriptures and pray with them. By some he was unkindly, and even abusively treated. His meetings on Sabbath afternoons are well attended. We have reason to believe that the labors of this excellent young brother are greatly useful. The journal of his daily visits and conversations is always filled with interesting details.

Buffalo, New-York.—The last quarterly report of the Society's German missionary at this place is very encouraging. He had visited 250 families, and endeavored to impart to them some knowledge of the Gospel. On the 22d of July last the corner-stone of the "Buffalo German Evangelical Missionary Church" was laid, with appropriate ceremonies, in the presence of many of the pastors and people of the city, by the missionary, the Rev. Charles Döppenschmidt. The Rev. Messrs. Chester, Thompson, Heacock, Bielefield, and others took part in the services. It is expected that the building will be completed this autumn. "The congregation," says Mr. D. "is increasing, and I am quite satisfied with the number attending my services. I have gathered a nucleus that promises well for the society when it shall be organized. It would have been much stronger if many families had not

deemed it best to leave us for the 'Far West.' Our Sunday-school varies from 125 to 136, of whom many are adults." We are happy to say that this mission seems now to be in a good way.

Albany, New-York.—Our Irish missionary pursues his work of visiting from house to house in Albany, and occasionally in Troy. He also visits the railroad dépôt in the former city, almost daily, to supply the emigrants, chiefly Germans and Irish, with religious tracts. Of the resident and transient foreigners whom he visits he supposes that two-thirds are Romanists, and that the other third part, with some exceptions, are not much better, so far as their knowledge of Salvation is concerned.

Providence, R. I.—Our missionary reports that he had visited 82 families, all Romanists or had been such, during the preceeding month, and read the Scriptures, conversed and prayed in many of them. He also preached several times in churches, and visited the Jail twice, and had conversations with many of the prisoners, of whom the greater portion are Irish Roman Catholics. Many of the details given in his report are highly encouraging. "If I could make ten visits for one I do make, they would for the most part be acceptable," is the concluding remark of his report.

Boston.—Our worthy Irish missionary in Boston commences his report with these words: "My labors for the current month have been, I rejoice to say, of rather a pleasing and encouraging nature. I have made one hundred visits to families, and endeavored in each place to introduce and read the Scriptures, and faithfully point out the way of Salvation which they reveal, and with few exceptions, was heard 'without gainsaying.' Twenty families were for the first time addressed. I also took advantage of every available opportunity of getting into conversation with my countrymen as I passed along the streets, read in most instances, and stated the Gospel. In this way not a few seemed to hear gladly."

Taunton, Mass.—Our missionary in this place is pursuing unobtrusively his work, and we doubt not that his quiet labors will, with God's blessing, produce in due time good fruits. Many Romanists receive him kindly, and listen with attention to the reading of the Word of God, and his remarks. During the month he visited 110 families, held seven meetings for prayer or preaching, sold or gave away eight copies of the Scriptures, and as many of Kirwan's Letters, besides many Tracts.

Middle Vermont.—Our French missionary reports that since his last, five persons, (Canadian French,) all converted from the Romish faith, have joined Protestant Churches in Brandon; four joined the Congregational Church, and one the Baptist Church. The opposition of the priest is great. There is no little stir and excitement among the Canadians in that place and its vicinity.

Northern Vermont.—A French missionary reports that during the last month he had spent most of his time in visiting Canadian (Roman Catholic) families in Franklin County, and in preaching to congregations gathered in private houses and school houses. He gives several facts which show a great disposition to hear the Gospel. He is received with much kindness when he visits these families. He finds, however, but few who can read. He has also visited a number of Irish Roman Catholic families.

Another missionary who labors in the same general field, gives us in his last report some interesting facts in relation to the desire of the people, in some places where he had not been able to preach, to hear the Gospel. Two converts had joined the Church in Montgomery.

Cleveland, Ohio.—Our excellent German missionary reports that he visited 54 families from July 22 to August 21, and gives many encouraging facts.

Detroit.—Our French missionary has fairly commenced his work in this city, under very encouraging auspices.

Newark, New Jersey.—Our German missionary labors with much encouragement at Newark; his congregation has steadily increased. During the last month he visited 75 families, nearly all Romanists, distributed 4 Bibles, and more than 100 Tracts. We give one or two sentences from his report: "During the time that I have made family-visits, I have found three persons (one man and two women) who have abandoned Protestantism for Romanism. But I have found more than one hundred that have left Romanism and become Protestants, and many more who have been on the point of making this change. And what a difference between them! The former have been disagreeable, unhappy, irritable and more plunged in darkness and error than those born Romanists; the latter, prayerful in regard to their former brethren, and deeply concerned for them. What a difference!"

Philadelphia, Augusta, (Georgia,) and Mobile.—The reports of our missionaries in these places are both interesting and encouraging, but we have no room for details in the present number of our Magazine.

Conclusion.—We terminate our notices of the Home Field by giving an extract or two from a letter from one of our missionaries.

"I have here given you a full account of my daily labors for the last month amongst the Roman Catholics of this city. I cannot describe to you the opposition and hatred which I have sometimes to encounter, but I do not despair. My trust is in the Lord. There are many, as you see from my report, who receive me kindly; of these I entertain some hopes, as they seem to possess a spirit of inquiry, and are always free to listen and converse with me upon the subject of true religion. I continue my meetings as usual, and with the blessing of God, much good will be done, and has been done, through these humble instrumentalities. On last Sabbath we

had a poor Roman Catholic girl at our meeting, who told me she felt the SPIRIT of GOD striving with her, and that she would henceforward go where the Word of GOD is preached: for she could find no peace for her soul in Popery. I spoke to her for a long time both at meeting, and in private, upon the errors of the Church of Rome; and the state of my own mind before I left it, which seemed to give her great consolation and encouragement. The second Sabbath previous to this, we had two Irish girls who seemed to be laboring under the same convictions, but who have since left the city. Another girl, of whom I spoke in a former letter, has been so much persecuted by her friends, that she has frequently made me shed tears; and notwithstanding all their threats she still continues faithful, and seems sustained under all her trials by the everlasting arms of Him whom to believe is life eternal. There is another family, four of whom renounced Popery lately, and six before that, making ten in all. Five girls, three boys, and the father and mother. There are many more, who, though nominally connected with the *mother church*, are getting day by day heartily sick of her unmeaning mummery. These are facts which should stimulate Protestants to renewed exertions, but alas! they do not feel, (or at least a great many of them,) the good they may effect, and the courage they could impart to the poor solitary missionary, by even a little of that common sympathy and brotherly love which ought to dwell among Christians, and which costs us nothing."

The last remark contained in the above-given extract ought to sink deeply into the hearts of all the readers of our Magazine. O when shall we see our Protestant Christians properly alive to the importance of the work in which we are engaged! Do they really know the delusions and dangers in which Romanists are living? And do they really comprehend the glorious advantages of true Protestantism? If so, *why* is so little interest felt in the work of spreading the Gospel among the still benighted and misled followers of Rome? O why?

Foreign Field.

Canada.

[Concluded from the last Number.]

"In another house a woman received us with most angry words,—she reproached herself for having lodged us before, and taken our books, having brought malediction upon her, and being the cause why her child died before he could be baptized.

"After I had been talking in a large family on religious subject, writes the other catechist, the mother asked me whether it was sinful to have dancing in the house. I told her my objection to the practice. She said she had long thought so, but that, urged by her children, she had asked the priest, who had told her there was no harm in dancing, provided it took place in the house, and since then they had enjoyed the practice. They all said it could not be wrong since the priest allowed it, and if wrong it was no matter to them, for the priest alone would have to account for it. I tried

long in vain to make them understand their personal responsibility, that on the Day of Judgment they would have to carry their own burden, for all their sins and their errors, and that the priest could not. At last I told them: Would you build your stone house on the ice of the river, if the priest was to allow you, or even to recommend you to do it? They said at once they would not, for they knew it would soon be destroyed. Well, dear friends, if you rest your hope of salvation upon men, it will prove as fragile as the ice of the river in the spring. The woman seemed much struck by the comparison, and became thoughtful; she said she understood the salvation of her soul must rest on something more solid than the word of the priest. The father expressed also the same conviction that after all every one would carry his own burden and had to look out for himself. It gave me a good opportunity to speak to them of salvation through faith, and I left them imploring the blessing from above on their souls."

In a late Journal, one of these brethren declares himself much encouraged, from the fact, that a man who has often been visited, and who had long been hesitating, has at length declared against Popery, has taken a Bible home with him, and made an open profession of his faith amongst his friends and relatives. His parents disown him entirely, but he is not shaken. It should be noted that in order to the efficient conduct of the work it is found needful that those missionaries who are in the Christian ministry should, periodically visit these fields, where brethren of the above described class labor. No agency can be found that will really supersede the Ministry of Reconciliation. The convictions of our Committee become continually deeper on this point. However valuable in their place may be Scripture Readers and Colporteurs, they are but a temporary and preliminary agency; CHRIST'S ministers must follow them, or little permanent good is accomplished. One of our Missionaries informs us that a schoolmaster who has long been enlightened on the errors of his Church, seems to be advancing, and almost ready to make an open declaration of his convictions. The following incident is alike affecting and encouraging, showing how the good seed of the kingdom springs up in a blessed fruitfulness at a time and in places unlooked for:—

"I experienced much joy in sitting up with a man who listened attentively to the reading of the word of GOD, and to my exhortations. He repeated often: It is a beautiful book which you read, and undoubtedly any one who would conform to its teachings would be certain to go straight to Heaven. It is for this very reason that GOD has given it to us, that we might be saved—that by faith we might go to Heaven. Ah! said the man, I do not know if you recollect sir, that once before you read to us in this house some beautiful passages of the same book. We ever remembered them, and my poor deceased wife still more than I did, for she was wont to tell me: Do you recollect these good things which these men read to us, and the good advice he gave us, that we should believe them for it was the only word of GOD? I do not think I shall have the happiness to hear him again, but I recollect constantly the most important passages: That whosoever believes with all his heart in JESUS CHRIST has life eternal; that one is saved by the grace of GOD, through faith, and not through works,

that no one may boast. A few moments before her death she exhorted me to believe these promises of our good SAVIOUR, and to try to have them read again to me as often as possible, in order that we may meet in heaven together, and with our good JESUS.

"These words of his dying wife seem to have vividly impressed that man. We read together, and he had a great many questions to ask; for instance, if it would be of any use to have masses said for his wife. He wished me to visit him again; he lives about six miles from me."

COLPORTEURS.—An aged laborer, who may be thus designated, has been exposed to severe ill usage since the date of our Annual Report. He was savagely beaten by a Canadian, who made the sign of the cross before he commenced the outrage. Our friend's bruises are now all healed, and he continues to journey from place to place scattering the good seed of the kingdom. Another laborer of this class writes:—

"In ——— I found a woman who had a New Testament from which many leaves were gone. I examined it in order to know whether it was a Protestant or Catholic Testament, and then told her that she had a Roman Catholic book. "Is it so," she said with surprise, "they told me it was a Protestant Testament." She then said that a young man, who had been a student for six years, having heard her read in this book one Sunday of the duties of a Bishop, that he "must be the husband of one wife," told her that it was a bad book, and a Protestant book. "Since that time," she said, "I have given it to the children to amuse them, and have lighted the candle with it; but I find that it says much of the good GOD and of JESUS CHRIST." I then told her that it was the word of GOD, who says that the Bishop should be married, and that he should govern his own family, in order that he might know how to govern the Church of GOD, and if the priests do not marry, it is because they do not wish to obey GOD. Then I spoke to her of Salvation by Grace, and encouraged her to begin anew the reading of her Testament.

"In a house in ——— I offered to sell a Testament to a woman. She took it, looked at it, then threw it in the stove, and taking the poker gave me a blow with it on the arm. In the next street, in a house where I was about to read a chapter in the Bible to a well-disposed family, the same woman followed me and commenced a dispute with the people, which she ended with giving me a second blow, which would have been followed by others, had I not made my escape."

There have been introduced into one part of our field, through the instrumentality of our Missionaries, several Swiss Protestant families, who live on farms in the midst of the French Canadian people, and exercise upon them a happy influence. It is manifestly of great importance to the well being of our population that intelligent Christians, who have been trained under more favorable circumstances, should come to reside in the midst of this people. Their example of thrift, enterprise, and skill, is of great value, and their moral and religious influence is incalculable. Some extracts on this point will be given hereafter.

We beg special attention to the fact, that we are forming a class in Mon-

treal, under the care of Mr. Wolff, with a view to train up qualified persons for the higher departments of the work, even the Christian ministry. The Committee has long desired to engage in this movement. The good effect upon the general work of the Institute will thus unfold itself, as the pupils, one after another, devote themselves to the work of the LORD, and are trained for usefulness. For this part of our enterprise we require considerably additional funds. There are at present two persons under such instruction, and their number will be probably increased ere long.

Commending this vitally important work—important to all the interests of Canada—to your regard, and to the prayers and liberality of your Society, I remain, Reverend Sir, yours faithfully,

HENRY WILKES, *General Secretary.*

Italy.

RELIGIOUS INTELLIGENCE FROM GENOA, TURIN AND LA TOUR, CONSECRATION OF THE NEW CHURCH AT LA TOUR, SENTENCE OF THE MADIAI AT FLORENCE.

La Tour, Valleys of the Waldenses, June 21st, 1852.

REV. DR. BAIRD,

Dear Sir,—You can imagine better than I can describe the peculiar emotions which fill our hearts upon finding ourselves in these Protestant valleys, and in the atmosphere of liberty, after living nearly three years under the oppressive despotism of Rome. I already feel, after but a week's residence here, the elasticity of reviving health; but this, I am sure, is not all owing to climate. The beauty and interest of the scene around us, and the relief of mind at being once more among evangelical people, so enspirit me, that I feel "like one new made." All this, however, I leave to your imagination; no description can make one realize the effect of such a change, unless it recall a similar experience.

We were delayed at Genoa several days on our way here, by the arrival of one of our national steamers, the San Jacinto, Captain Crabb. This offered too good an occasion to preach the gospel to poor Jack, for me to think of leaving on the day for which I had taken places for myself and family to Turin. I had great difficulty at the office in getting our seats transferred to the following Monday; but I shall always remember with pleasure the discussion there with several clerks, and before a crowd of passengers, in which I pleaded with success Jack's need of the gospel, as the reason of my asking the favor. At Naples, I doubt whether my desire to preach the gospel, or the need of seamen to hear it, would have availed as an argument for a similar indulgence.

I found Captain Crabb every way disposed to have a service aboard ship; not only from that spirit of courtesy in such matters, which prevails among our officers generally, but also from personal convictions of the duty and privilege of upholding the worship of GOD, nourished in him by a long and close friendship with that eminent Christian, Dr. Alexander, of Princeton, to whom he was an old neighbor. The wea-

ther was delightful on the morning of the service, and the deck of the beautiful vessel presented the most interesting scene I remember to have witnessed upon occasions of this kind, and this was the twenty-first time of my preaching to a man-of-war's crew during my labors out here. Officers and men mustered about 250 souls, nearly all of whom were present and seated, so that I could see them, preaching. Besides these, we had the Consul and his wife, and about a dozen more off shore. Every one remarked the stillness of the ship during the service—there was neither wind, nor motion, nor bustle about the ship, nor noises of any kind in the port, or off from shore, to divert attention from the solemn exercises of the hour. I never had better hearers, nor ever felt more assisted of GOD in announcing the redemption that is in CHRIST JESUS. In a notice which I have given of this service in a letter to the Sailor's Magazine, I took occasion to make some remarks about preaching to seamen, which I hope may get the attention of some of our travelling clergy, and induce them to watch for opportunities to do something at this good work.

Our delay at Genoa afforded me an opportunity to attend a religious re-union of Italians. There were twenty-one native Italians at the meeting, and it was conducted by an advocate from Naples, who, in the absence of a pastor among the inquirers there, does very much the work of an evangelist. He holds several meetings a week at his house, and keeps the service pretty much in his own hands, occupying about half an hour each time in explanation of the Scripture and exhortation. I was very much pleased with his spirit, especially at his evident anxiety to have an educated and ordained minister of the gospel there to carry the work forward. Many of the Italian converts are strongly disposed to do away with the regular ministry, and to leave every man free to call himself a minister of the gospel, if he chooses to read the Scriptures and exhort. Those of Florence particularly, are of this way of thinking, of the *Plymouth Brethren* school. I was therefore much gratified to find that this advocate, who has been for several months zealously engaged as a kind of minister, was of a different sentiment, and looked with deep interest to the Vaudois Church to send forth a regular and evangelical ministry, for the rising Protestant Church throughout Italy. Professor Malan, of La Tour, has been decided, by what I told him of the state of things at Genoa, to go down there for the summer vacation of the college here, which has just commenced, and I am happy to add that the collection which I made in the American chapel at Rome at our last communion, enabled me to guarantee him for the necessary expense of his mission. They count about fifty persons at Genoa who are interested to attend these little reunions, and all seem to be fully convinced, that if regular preaching is established there, there will soon be a large congregation. It seems to be quite necessary that this Italian flock should be kept entirely distinct from the French and Swiss. The latter are not at all disposed to have an Italian service in their Chapel, for fear of compromising their own position with the government. The authorities of Genoa, moreover, are not as well disposed to religious toleration as those of Turin; they are more under the influence of the priests, and afraid of going too far in allowing freedom of worship for converts from Romanism. We look, therefore, with great anxiety for the result of Professor Malan's experiment, in going there to preach the gospel publicly, as the right of Italian Protestants, under the constitution.

I saw Captain Pakenham at Genoa. He had just gotten into difficulty with the authorities of Spezzia for venturing to distribute tracts openly, in a neighboring vil-

lage. The priest there created a great disturbance, and then instituted a process against the Captain for insulting the religion of the State, and breaking the peace.

Things at Turin are still more encouraging than at Genoa. Here the gospel is faithfully preached in Italian by Pastor Meille, every Sunday, and a work of grace is evidently going on under his ministry. You can little realize, in America, the intense hostility of the Romish clergy here, to the new Protestant Church, whose walls now rise to the level of the surrounding tree-tops. Their journals teem with the most outrageous defamation of the character and principles of those engaged in this enterprise; and Pastor Bert has been cited to appear, and will be tried in July for daring to answer some of those attacks, and to show that the Vaudois were the most loyal subjects of the king, and that the Papists, not the Protestants, were demoralizing the country. I cannot but believe that Mr. Bert will come triumphantly out of this trial, as it will be held at Turin. If it were to be at Genoa, or any other city in Piedmont, I should have doubts, as the authorities, generally leaning toward the authority of the Romish Church, are not willing to interpret the constitution honestly. A vast work is yet to be done in Piedmont, to make the people understand the privileges actually granted them, and to bring the authorities to act according to the constitution, instead of old bigoted Roman Catholic usage. The king and the ministry are faithful in this matter, and present the singular spectacle to Europe, of a court striving to enlighten a priest ridden people, in the principles of just such liberty as men enjoy in England and America. At Turin, the people are beginning to appreciate their privileges, and every one seems delighted with the constitutional government. The change from Rome and Florence to this free city, joyful in its liberal and honest king, and proud of its unique character as the only free capital in Europe, is such as I feel utterly inadequate to describe; I mean, of course, including the effects of the change upon the minds and hearts of those who were so happy as to be able to escape the despotism of the one, to enjoy the freedom of the other.

We were very fortunate in arriving at La Tour, the principal town among the Waldenses, at a season which marks an epoch in their interesting history. We came just in time to be present at the dedication of the new church at La Tour, a handsome and spacious building, erected with funds collected for the purpose by General Beckwith, the noble benefactor of the Vaudois. Heretofore they have not been allowed to bring their service down into the town, but have been compelled to retreat up to out of the way places upon the mountains. Since the constitution of 1848 things have entirely changed, and this handsome church, now opened for public Protestant worship, upon the plain marks an important advance of the cause of CHRIST in this country, in Italy, I may say; for every energy of Rome has been strained for centuries to prevent what, under GOD, has now been accomplished. The style of the building is Gothic, and it is built to endure for ages. The interior is cheerful and perfectly plain, a row of columns on each side rises to the roof to support the central arch, and a gallery which extends around three sides of the building. Few village churches in our land will compare with it for architectural beauty. The absence of the luxuries which our churches exhibit, rather adds to the effect of architecture.

The service on the occasion of the dedication was conducted by two pastors; one read the Scriptures only, the other read the liturgy and preached the sermon. The prayer of consecration, which was taken from the liturgy, was very im-

pressive, and the sermon by the moderator, one of deep interest for its historical allusions. All the pastors of the valleys were present, and dined together in the evening; I was the only foreign minister of the gospel there, but several English families were present, and a gentleman from Holland. General Beckwith had the good taste to remain at Turin, knowing that his presence would have drawn the attention of the people from the service; as they all but idolize him, and on this occasion could hardly have been restrained from demonstrations of gratitude, such as his modesty and the proprieties of the occasion would not allow. As long as I live, the remembrance of that day, and the interest I experienced throughout the whole service, will be a source of happiness, and of thanksgiving to GOD, who allowed me such great privilege.

You, who have thrice visited these valleys, can well imagine what a kind reception has been given me among those evangelical pastors, and what a field of profit and usefulness is opened to me here during my summer residence at St. Jean, as neighbor of Pastor Bonjour. The news of the condemnation of Mr. and Mrs. Madiai reached us here two days after our arrival, and produced upon us, as upon all friends of the gospel, the most painful impression. He is sentenced to four years and ten months hard labor at the States' prison, at Volterra, and she, to three years' and ten months' confinement in a penitentiary in the same unhealthy region, where few criminals survive a sentence of five years, and many perish under two or three.

The conduct of the Madiai during the trial did them the greatest honor, and awakened the admiration of the audience. The judge is said to have been very bitter, and it is reported that the Grand Duke and Duchess have declared that these persons shall suffer the penalty awarded them to the full, as an example to others.

Sir H. Bulwer, the English Ambassador, has however taken up their cause warmly, and I should not be surprised to learn before long, that the sentence had been commuted to exile for life. G. H. H.

France.

The stations and missionaries, formerly under the direction of the American-Swiss Committee, have been transferred, (with the exception of a few,) to the Evangelical Society of France. The committee of that Society have assigned several other stations and missionaries, to be supported through them, by the American and Foreign Christian Union. In our next number we shall be able to give some interesting details of the work in France, which although hindered and opposed, in some places, by the government, is still carried forward.

Hayti.

We have letters from the Rev. Mr. Waring, which are of an encouraging nature. He seems to be laboring with much zeal and cheering hope.

Brazil.

The Rev. Mr. Fletcher was well at recent dates, and has been at work for months, preaching on ship-board to the American seamen in the morning, and on shore to the American residents in the afternoon. He writes in fine spirits. The ravages of the yellow fever had nearly ceased at the time of his last writing. Mr. Fletcher is diligently applying himself to the Portuguese language.

Postscript.

Just as the last sheets of the present number of our Magazine were going to press, Mr. Charles W. Baird took his departure in the Atlantic, (which left New-York for Liverpool on the 4th of September,) for his post as minister of the American Chapel, at Rome. On the day previous to his leaving, there was a special meeting of the Board, at which the instructions of the Board were read to him by one of the Secretaries, and he was commended to the grace, protection, and blessing of GOD in prayer. The scene was a very interesting one. Several members of the Board, who had travelled much in Europe, and seen the want of faithful American preaching in its great cities, where our countrymen are to be found in great numbers every year, made some excellent remarks. The Rev. Dr. Fairchild concluded the whole with appropriate and kind counsels and exhortations addressed to our young friend, who goes accompanied by many prayers for his health and usefulness.

Some three weeks before Mr. Baird's departure the Rev. G. H. Hastings returned with his family from Italy. After leaving Rome in the last days of May, Mr. Hastings made a visit to Genoa, Turin, and the Waldenses, of which he has given us interesting notices, that will be found under the head of Foreign Field. Mr. Hastings had, as early as January, informed the Board that the state of his health would not permit his continuing another year at Rome, and therefore, requested leave to return home; this request was repeated in February and March, and was reluctantly complied with by the Board. Mr. Hastings has been absent nearly five years; the first two of which were spent mainly in Marseilles, in the service of the Foreign Evangelical Society. His labors in the "Eternal City" have been very acceptable to the Americans who visited that place. We are sure that many of our readers will unite their prayers with ours, that his health, which has been much impaired, may be restored, and his life be long spared for the benefit of the Church and the world.

Obituary.

Precious in the sight of the LORD is the death of his saints.—*Psalm.*

James Richardson.

The subject of this obituary notice was Mr. James Richardson, who died in Washington county, New-York, on the 13th of December, 1850, in the 85th year of his age. He was born in Tolland County, Connecticut, on the 26th of June, 1766. In the year 1791 he was married to Miss Aurelia Crocker, who still survives her excellent husband. Shortly after their marriage Mr. and Mrs. Richardson emigrated from Connecticut to the State of New-York, and took up their abode in Washington county. Born of parents in humble circumstances, and left an orphan at an early age, he had to depend under GOD, first upon the aid of friends, and afterwards upon his own exertions. Industrious, frugal, and persevering, he raised himself and his family from severe poverty to very comfortable, and in a sense, even affluent circumstances.

In the year 1798 both Mr. and Mrs. Richardson became professed followers of CHRIST, and lived to adorn that profession by lives "becoming goodness," for more

than half a century. They became members of the United Presbyterian Church, in the town of Cambridge, and remained in communion with it till his death.

Mr. Richardson took a deep interest in the maintenance of the Institutions of the Gospel, and was an effective supporter of the means of Grace in the town in which he resided. As he advanced in both the physical and spiritual life, he became more and more liberal in his benefactions for the promotion of CHRIST'S Kingdom, which his increasing means enabled him to be without neglecting the interests of his family. In his will, he left $1400 to the American and Foreign Christian Union, $800 to the American Bible Society, $800 to the American Tract Society, $500 to the American Board, $500 to the Board of Foreign Missions of the Presbyterian Church, $500 to the Board of Domestic missions, and $1400 to the Church of which he had been a member. Besides this, he left the American and Foreign Christian Union his residuary legatee.

But Mr. Richardson was not unmindful, or neglectful of his family and friends. In addition to the sum of $6,000, which he left to his widow, he bequeathed sums amounting in the aggregate to $5200 to relatives. In this respect, as well as in every thing else, he showed that sound judgment which characterized his whole conduct. But he is gone; he has ended a long and useful life. The Church on earth has lost a member; the Church in Heaven has gained one! May the Great Head of the Church raise up many men of like spirit and zeal!

Movements of Rome.

One of the most remarkable things which occurred in Great Britain and Ireland during the recent Elections was the activity of the Roman Catholic priests, in bringing up their people to the polls. In some places in Ireland, the priests harangued their flocks on the subject from the altar, and threatened the infliction of their priestly vengeance upon those of their hearers who would not vote for the candidate whom they preferred. In these harrangues England and her Protestant government were denounced in no measured terms. All these things have a strong tendency to stir up the Protestant heart of England to its lowest depths.

The Dublin newspapers gives an interesting account of scenes which have recently taken place in that city. The Rev. Dr. Newman lately went over from England to give the aid of his powerful shoulder to prop up the declining interests of Romanism in the Irish Capital. Week after week the disciple of St. Philip de Neri held forth, on Monday night, to audiences which gradually grew less and less. And just as regularly as the week came he was answered by two champions of Protestantism, two or three nights afterwards, before audiences which grew larger and larger till the end. At length, Cardinal Wiseman gave the signal, and Dr. Newman returned to England! It was well.

In another part of this number our readers will find a rather amusing account of some scenes in Cork, in which a Rev. Mr. Maguire, a Protestant minister, met with some rough usage in *Trinity Church*,—or Father Matthew's Chapel, as it is thus called—in his zeal to defend the Truth against the assaults of a fiery advocate of Rome. All such scenes are disgraceful enough.

View of Public Affairs.

In our own country, the din of the coming Presidential Election grows louder and louder. In general the contest is carried on in a good spirit. There is, however, less enthusiasm, thus far, than has been seen on some similar occasions.

Congress adjourned on the 30th of August, after a long session of nearly nine months. A goodly number of very important acts were passed at the last moment, as it were. Among these is the law for the better protection of human life on board our steamers—a measure, the passage of which was probably very much aided by the dreadful calamities on board the HENRY CLAY, lost on the North River, and the ATLANTIC on Lake Erie, by which several hundred lives were lost, and all through the most culpable recklessness. Many firesides have been called to mourn the loss of loved ones through the wicked neglect of duty on the part of the men who had the management of those vessels. We may mention, in passing, that these awful occurrences have been made the occasion of the preaching of many excellent sermons in different parts of the country. One of these,—that of the Rev. D. M. Seward, pastor of the Presbyterian Church in Yonkers, near which place the Henry Clay was lost,—has been published. We trust that it will receive a wide circulation, for it richly deserves it.

Another act of much importance was the change in the postage law, by which, after the 30th of September, all printed matter in the shape of newspapers, magazines, and pamphlets, *not exceeding three ounces*, may be sent by mail for *one cent*, and if pre-paid at the office when mailed, or at the office when received (for the term of three months,) only *half a cent!* By this law, our subscribers will receive this Magazine for one cent per month, or twelve cents per annum; and if they will prepay *quarterly*, they will receive it for *six cents* per annum! It is probable that this change in the law will incline our Board to enlarge our Magazine to forty-eight pages per month, which we have greatly desired to do.

In the Old World, nothing worthy of note has occurred, excepting the Fête of August 15, at Paris, (which, however, seems to have been attended with less éclat than had been expected,) and the Election of members of the House of Commons in England. After weeks of great excitement the work took place, attended in a few places in England and Ireland by riot and bloodshed. The result has been less favorable to the Whigs than was anticipated. It is evident that the Protestant feeling of the country has made itself decidedly known at the ballot-box on this occasion. The Tories have gained much from their well known attachment to Protestant principles—an attachment which has often bordered upon bigotry, to say the least. A considerable number of talented Dissenters have been elected—which is a new and interesting circumstance.

☞ Our Notice of Books is unavoidably omitted this month. It will appear in the next number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th SEPTEMBER, 1852.

MAINE.

Bucksport, Cong. Ch. to make Dea. Bliss Blodget, L. M., ... $38 56
M. G. Buck, in part, L. M., ... 10 00
Bath, Winter-st. Ch., ... 18 81
Central Ch., Dea. Gershom Hyde, L. M., ... 51 02
Bangor, Hammond-st. Ch., to make Enoch Pond, D. D. a L. M., ... 30 32
Union Meeting at City Hall, . . . 15 37
First Parish Ch., ... 27 00
Searsport, Methodist Ch., ... 9 44
Portland, Capt. Rogers, ... 2 00

NEW HAMPSHIRE.

Nashua, 1st Cong. Ch., in full, to make J. A. Wheat a L. M., ... 6 70
Pearl-st. Ch., to make Josiah Kittridge, M. D. a L. M., ... 47 60
Lyme, Dr. Churchill, Jr., ... 2 00
Bennington, Mrs. Deborah Whittemore, . 10 00

VERMONT.

Townshend, Cong. Ch. and Soc., ... 7 00
St. Alban's, 1st Cong. Ch., L. M. Brainerd, $10; J. Smith, $10; L. Brainerd, $10, to constitute Rev. E. Cutler L. M.; Mrs. B. Swift. $5; E. J. Hicks, $5; W. Farrar, $5: Mrs. Kingman, $5; T. W. Smith, $5; from Others, $40.50, ... 95 50
2nd Cong. Ch., to constitute in part, Rev. E. W. Kellogg L. M., ... 17 00
Prot. E. Ch., (Rev. —— Fay,) . . 11 00
Swanton, Cong. Ch. (Rev. E. H. Dorman,) M. E. Ch., ... 17 00
Shelden, Cong. Ch., in part to const. Rev. Preston Taylor L. M., ... 2 00
Rutland, David Kirkaldie, ... 23 16
Richford, French People, per A. Greenwood, ... 2 00
Brandon, French People, per J. L. Hereux, . 31 75
New Haven, Cong. Ch. and Soc., ... 2 00
Pittsford, Cong. Ch., ... 3 50
Peacham, Cong. Ch., to make Rev. Asaph Boutelle, L. M., ... 17 00
St. Johnsbury, 2nd Cong. Ch., ... 30 00
South Ch., ... 56 73
Enosburg, Cong. Ch., in part to make Rev. C. H. Kent L. M.; Cephas H. Kent, $5.12; Geo. Adams, $5; W. D. Safford, $1; Cash, $4.12, ... 17 05
Bakersfield, Cong. Ch., ... 15 25
Johnson, Cong. and Bapt. Chs., ... 12 25
Morristown, Cong. Ch., ... 13 25
Stow, Cong. Ch., ... 4 00
Meth. Epis. Ch., ... 6 00
Fairfax, Bapt. Ch., ... 2 50
Meth. Epis. Ch., ... 4 98
Georgia, Cong. Ch., ... 3 06
15 09

MASSACHUSETTS.

Feeding Hills, A Friend, ... 5 00
Northampton, A Friend, ... 100 00
Sheffield, A Friend, ... 3 00
Conway, Cong. Ch. and Soc., ... 32 00
Andover, Society of Inquiry in Phillips' Academy, ... 9 50
Hollister, Cong. Ch., to make Dea. Timothy Daniels L. M., ... 61 00
Franklin, in full of $80, to support a Colporteur in France, ... 64 00
Boston, Luke K. Bowers, to make himself a L. M., ... 30 00
Buckland, Cong. Ch., ... 22 33
Amherst, 1st Cong. Ch., ... 50 00
Milton, 1st Evang. Ch. 15 00
Fitchburg, Calvinist Cong. Ch. a bal., . . 7 05
South Egremont, Cong. Ch., ... 7 00
East Hampton, 1st Cong. Ch., ... 6 44
Payson Ch., to make Horatio G. Knight, and Josiah Clark L. Ms., . . 63 52
Brimfield, Cong. Ch., to make Newton S. Hubbard a L. M., ... 30 76
Great Barrington, Cong. Ch., ... 25 75
Norton, Mrs. Caroline C. Metcalf, in full, L. M., ... 12 00

CONNECTICUT.

Hancock, Miss Anna Tuttle, for L. M., . . 4 00
Centre Brook, Cong. Ch., in part, . . . 29 27
Essex, Bela Comstock, Esq., Anl., ... 5 00
Middletown, Bal. by Mr. Tompkins, . . . 7 00
New Haven, Howe-st. Cong. Ch., in part, Rev. Dr. Higgins, Wm. H. Ives, Esq. $30; Dea. D. Wilcoxon, $5; Sol. Mead, $3; Others, $15.75, ... 53 75
Court-st. Ch., in part, Rev. Dr. Cleveland, ... 83 00
College-st. Ch. in part, (Rev. Mr. Strong,) G. Hallock, $80; A. Townsend, Jr., E. Hotchkiss, Esq., E. Benjamin, each anl. $5; a Member, $10; L. K. Dow, anl. $3; Others, $12.75, 120 75
Chapel-st. Ch., in part, (Rev. Mr. Eustis,) H. N. Wittelsey, $15; Lewis Fitch, $10; N. F. Hall, $3; E. H. $5; N. B. J. $5; Others, $54.47, . . . 92 47
Centre-st. Ch., in part, (Rev. Dr. Bacon,) Prof. Edward Salisbury, $100; Dr. H. S. Munson, Miss L. Manvil, Jno. Ritter, Esq., E. C. Reid, Esq., each anl. $5; Jas. Donaghe, Esq. Miss Hannah Starr, Miss Lucy Starr, Mrs. Macy, Stephen Trowbridge, each anl. $3; Dea. F. Bradley, anl. $4; Mrs. T. D. Williams, in part of L. M., $15; constituting Miss Harriet W. Lathrop, by her Father, $30; Others, $135.91, ... 319 91
North Ch., in part, (Rev. Mr. Dutton,) Timothy Bishop, Esq. $30; Geo. P. Marvin, Jno. Durrie, C. Cowles, Dr. E. H. Bishop, each anl. $5; Dr. Eli Ives, anl. $7; H. S. Hall, Jno. Fitch, Esq., each anl. $3; Jas. Brewster, Hon. Marcus Merriman, each anl. $10; Jno. G. North, anl. $15; Others, $9. . . . . 107 00
Yale College Ch., T. D. Woolsey, $20; Rev. J. Day, D. D. $30; Rev. Prof. C. A. Goodrich, $30, ... 80 00
Durand Society of New Haven, second payment of $10 to const. Mrs. Catharine W. Jarman L. M., . . . 10 00
Norwich, 1st Eccl. Soc., (Rev. Mr. Ames,) $55; Mrs. Harriet Williams, $5, . . 60 00
Greenville, Rev. Mr. Bush, ... 12 00
Hartford, Rev. W. W. Turner, anl., . . . 5 00
Salisbury, Cong. Ch. and Soc., (Rev. Adam Reid,) 44 25
Watertown, Cong. Ch. and Soc., (Rev. C. Goodrich,) including David Woodward, anl. $3, ... 24 37
Collinsville, (Rev. C. B. McLean,) including anl. Members, Miss Emily Savage, Saml. W. Collins, Chas. Blair, Esq. and Rev. C. B. McLean, . . . 30 82
Rockville, 1st Cong. Ch. and Soc., (Rev. Mr. Winslow,) Phineas Talcot, Esq. anl. $10; Alonzo Bailey, J. N. Stickney, each anl. $5; Chauncy Win-

chell, Edwin W. McLean, each anl. $3; Others, $14.50, ... 40 50
Second Society, Geo. Kellogg, N. Kingsbury, Caleb Leavitt, each anl. $10; Jas. B. Maynard, S. B. Gould, Stanley White, A. C. Crosby, Marvin Smith, each anl. $3; Others, $24.25, 69 25
M. E. Society, Rev. W. S. Simmonds, 4 25
Goshen, Cong. Ch. and Soc., Rev. L. Perrin, 28 75
Deep River, Cong. Ch., addl. 8 00
Winchester, 1st Eccl. Society, ... 12 64
East Hampton, Cong. Ch. and Soc., . . . 12 00
Bridgeport, Mrs. Ellen Porter, ... 10 00
Marlborough, Mrs. Mary L. Skinner, to constitute herself a L. M. and for Waldenses, ... 30 00
Lebanon, Ladies' Society, for C. Zipp, . . 120 00
Colchester, Ladies' Cong. Sewing Society, by Miss A. M. Lathrop, to constitute Mrs. Lois Dickinson a L. M., . . . 50 00
Waterbury, 1st Cong. Ch. and Soc., . . 60 03
2nd Cong. Ch. and Soc., Rev. J. W. Magill, ... 30 92
New Haven, Centre Ch, Alfred Walker, in part, L. M., ... 15 00

NEW-YORK.

Stuyvesant, Refd. D. Ch., Rev. E. Nevins, . 14 10
M. E. Ch., ... 1 25
Ripley, Presb. Ch., addl., ... 1 25
Rev. S. G. Orton, ... 75
Meth. Ch., ... 1 00
Jasper, Mrs. Chloe Lamson, ... 1 00
Camden, Isaac T. Miner, to const. Mrs. Paulina H. Miner a L. M., ... 30 00
In part, ... 10 35
City, H. A. F. 3 00
Chester, M. E. Society, ... 5 47
Sag harbor, 1st Presb. Ch., Hon. Henry P. Hedges, in full, of L. M., ... 20 00
Canastota, Refd. D. Ch., ... 2 46
New Hartford, Presb. Ch., to const. Rev. E. H. Payson L. M., ... 37 25
M. E. Ch., ... 1 32
Bridgewater, ... 4 52
E. Winfield, ... 8 75
Nineveh, Presb. Ch., ... 7 20
Phelps, Plainsville Baptist Ch., ... 94
Painted Post, Presb. Ch., ... 5 65
Chas. J. Chatfield, to complete L. M. 10 00
Corning, Presb. Ch., ... 16 22
Southport, Presb. Ch., to complete Rev. Geo. Hood L. M., ... 15 00
Elmira, Cong. Ch., ... 18 50
Presb. Ch., S. Benjamin, $10; Others, $24.68, ... 34 68
Addison, Presb. Ch., ... 13 00
Meth. Ch., ... 2 95
Griffin Mills, Cong. Ch., ... 4 00
Warren, Presb. Ch., ... 10 56
A. Turner, ... 5 00
Meth. Ch., ... 1 57
North East, ... 3 00

NEW JERSEY.

Newark, Rev. Wm. Bradley, ... 10 00
Shrewsbury, Presb. Ch., ... 34 00
Paramus, Refd. Dutch Ch., ... 25 00

PENNSYLVANIA.

Alleghany City, 1st Cumberland Presb. Ch. in part, Rev. M. P. Simpson, . . . 12 22
West Alexander, Presb. Ch., to constitute Saml. Oldham and Henry Hervey L. Ms., ... 60 00
Abington, Presb. Ch., ... 30 00
Harrisburg, Union Meeting in the Evang. Lutheran Ch., ... 100 00
Union Town, Presb. Ch., ... 25 00
Merrittstown, Dunlap's Creek Presb. Ch., to make Rev. Dr. S. Wilson a L. M., 32 37
Washington, Presb. Ch., ... 47 00
Young Ladies of the Female Seminary for the Waldenses, ... 27 80
The Five Children of Mr. Black, for the Waldenses, ... 3 50
Anonymous, for the Waldenses, . 2 00
Meth. Epis. Ch., ... 5 00
Philadelphia, Thos. Watson, anl. Mem., . 3 00

MARYLAND.

Chestertown, Anonymous, for Turin, . 2 00
Baltimore, R. R., ... 5 00

VIRGINIA.

Wheeling, Rev. Dr. Weed's Ch., ... 35 33

GEORGIA.

Roswell, Miss H. Magill, anl. Mem., . . . 3 00

INDIANA.

Madison, Mrs. Frances Howes, anl. Mem., . 3 00

OHIO.

Cincinnati, 2nd Presb. Ch. and Soc. Rev. Dr. Fisher, N. Sawyer, Esq. in full, for L. D. ($80 for Turin,) $90; R. D. Murray, M.D. $15: Jno. Shilleto, $10; A. P. Holden, $5; Mrs. M. P. Ewing, $5; T. S. Goodman, $5; Mrs. G. $5; W. A. Goodman, $5; Chas. Goodman, $5; Thos. G. Gaylord, $5; Wm. Barnett, $5; L. D. Ingalsby, $3; Prof. O. M. Mitchell, $3; Mrs. Starr, $2; Cash, $50.54. . . . . 213 54
Elizabeth Town, Presb. Ch. and Soc. in part, 7 18
Cleves, Presb. Ch. and Soc. in part, . . . 13 65
Harmar, Cong. Ch. and Soc. in part, Dea. Douglass Putnam, in full, to make Jas. M. Amlin L. M., $25; David Putnam, Sen., $5; Mrs. P., $5; Others, $6, ... 41 00
Claridon, Balance, ... 1 25
Cleveland, O. A. Brooks, ... 5 00
Steubenville, Presb. Ch. in part, to make Rev. H. G. Comingo a L. M., . . . 17 00
Young Ladies of the Female Seminary, ($21.50 of which from the Society of Inquiry on Missions,) for the Waldenses, and to make Rev. C. C. Beatty, D. D. a L. M., ... 35 00
Wintersville, Two Ridges Presb. Ch., to constitute Rev. Wm. Eaton a L. M., 36 00
Cleveland, First Presb. Ch., ... 91 67
Second Presb. Ch., ... 29 50

MICHIGAN.

Ann Arbor, Cong. Ch., ... 3 28
Presb. Ch., ... 21 58
Miss H. M. Prudden, ... 5 00
Monroe, Hon. Chas. Noble, for L. M., . . 30 00
Jackson, Baptist Ch., ... 4 11
Cong. Ch., ... 19 50
Marshall, Rev. Calvin Clark, ... 2 00
Niles, Presb. Ch., ... 18 00
Adrian, Cong. Ch., to constitute Rev. Geo. Camp Curtiss a L. M., ... 40 01
Pecan, Meth. Ch., ... 3 11
St. Clair, Rev. Geo. M. Tuthill, Pastor St. Clair Ch. and Soc., ... 10 00

IOWA.

Montrose, 1st Presb. Ch., ... 2 00

CORRECTIONS FOR SEPTEMBER, No. 9, 1852.—Marblehead, Mass., 1st Cong. Ch., Mrs. William Reid, to make Mrs. Mary J. Blackler L. M., instead of J. Blackler; Walpole, 1st Cong. Ch., Rev. Geo. H. Newhall, in full, instead of in part L. M.

ANSON G. PHELPS, JUN.
Treasr. of Amer. & For. Christian Union.
New-York, Sept. 10, 1852.

The Bay of Cardiff